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true of the former—as eternally and absolutely true as you like. Let the object be as much ‘as’ the idea thinks it, as it is possible for one thing to be ‘as’ another. I now formally ask of Professor Pratt to tell what this ‘as’ness in itself *consists* in—for it seems to me that it ought to consist in something assignable and describable and not remain a pure mystery, and I promise that if he can assign any determination of it whatever which I can not successfully refer to some specification of what in this article I have called the empirical *fundamentum*, I will confess my stupidity cheerfully, and will agree never to publish a line upon this subject of truth again.

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REVIEWS AND ABSTRACTS OF LITERATURE

The Family. ELSIE CLEOS PARSONS. New York and London: G. P. Putnam's Sons. 1906. Pp. xxv + 389.

The Family. HELEN BOSANQUET. London: Macmillan & Co.; New York: The Macmillan Co. 1906. Pp. vi + 344.

The Japanese Code and the Japanese Family. MONROE SMITH. *The Quarterly Law Review*, January, 1907.

Mrs. Parsons regards her book as ‘a pedagogic device’ for the use of university lectures upon elementary sociology. Her subject is the study of human customs and institutions which relate to the physiological bases of family life. Fourteen chapters or ‘lectures’ fall into three main divisions of ‘Parenthood,’ ‘Marriage’ and ‘Kinship.’ Each chapter is an abstract of topics for classroom discussion. The method of presentation is, therefore, a rapid summary of facts referred to, free from all history of theory and reduced to important conclusions. There are well-classified bibliographical notes after each chapter and the index and table of contents are thorough and helpful to the student.

Consideration of the modern family and of the ethical bearing of facts already presented is reserved for two closing chapters. The author holds that Christianity has done little to dignify marriage; for although it has looked upon wedlock as a divine institution and indissoluble, it has also taught that monogamy is only the least evil method of satisfying base instincts. Nevertheless, the Christian doctrines of the worth of the individual soul, irrespective of sex, have sanctioned modern movements for the emancipation of woman from subordination to husband and male relatives.

The final test of the ethical efficiency of the family is its power to prolong infancy and to secure to offspring the advantages of this prolongation. Late marriage, therefore, permitting careful education for parenthood, would seem better than early marriage. On the other hand,

late marriage has usually been accompanied by lack of chastity; but prostitution, 'being incompatible with democracy, must pass away,' which leaves two alternatives, either 'the requirement of absolute chastity before marriage, or the toleration of sexual freedom in the unmarried of both sexes.' As monogamous relations are most conducive to health, 'it would seem well to encourage early trial marriage, the relation to be entered into with a view to permanency, but with the privilege of breaking it if proved unsuccessful, and in the absence of offspring without suffering any great degree of public condemnation.'

Mrs. Parsons's statement of this proposed reform is by no means clear, but we may probably take it that she would classify early unfortunate marriage as a less permanent form, not actually urge or 'encourage' the young to make experiments in the marriage relation.

Arguing for the responsibility of the state for the education of its citizens *vs.* parental ownership, the writer suggests that divorce legislation should divide applicants for separation into two classes, parents and the childless, that there might be public school nurses with power to supervise the home training of children, and, finally, that legal restriction might be placed upon the right of parents to the earnings of their children. This last regulation would serve to check the birth-rate and to facilitate the operation of laws concerning child-labor and compulsory education.

In view of the misapprehension which the discussion of this book produced when it first appeared, it is but fair to point out that the chapter on ethical considerations in which the suggestions concerning trial marriage rather casually occur, is a brief foot-note to the volume. This chapter could be omitted without mutilating the work in any material way.

In her former book, 'The Strength of the People,' Mrs. Bosanquet has a chapter entitled 'The Importance of the Family,' wherein she holds that 'developed to even a mediocre degree of efficiency, the family is the one sufficient safeguard against a surplus population,' and that the aim of the community should be to increase rather than to diminish its responsibilities. This new work, 'The Family,' appears to be an expansion of the earlier chapter. Not biological and ethnic origins, but the significance of the family as a social institution, and the need of maintaining its effectiveness, constitute the theme of the book.

It is evident that the author has in mind the arguments of certain theorists who regard the family as an institution based upon the rights of private property. According to such reformers private property ought to be and presumably will be abolished, hence the family, too, in its traditional form will cease to exist. Mrs. Bosanquet attempts to prove the permanence of the family as an economic and ethical institution which has developed throughout all changes toward a more deliberate, and 'therefore higher form of monogamy.'

The object of family life has ever been twofold, the care of children and the veneration of ancestors. In the present day the weight of feel-

ing is thrown forward into the future rather than backward into the past. Mrs. Bosanquet writes, naturally, of the family in England where conservative conditions have favored its functional continuity. Accordingly, although she defines the family as 'the practical syllogism,' man, woman and child, she usually means a group of three generations and, sometimes, even more.

In discussing the relations of the family to industry, property and the state, the author refers chiefly to the works of Grosse, Stepniak, Le Play and Brentano. These studies of the connection between forms of the family and its environment seem to prove that 'the family in its ultimate form, the modern simple family, persists throughout all economic conditions without exception.'

Interventions of the state affecting the family and its property have been based upon two different theories; first, that 'the interests of the family are best served when its property is held and administered by the strongest member on behalf of the others'; second, that 'the interests of each member of the family are largely independent of the interests of other members.' "The truth would seem to be that *any* legislative interference with the relation between the family and its property which does not accord with the customs and traditions of the people will, just so far as it is operative, break through the ties which hold the members of the family together."

While the patriarchal family is strongest when founded upon ancestor-worship, it remains firm when based on landed property or industrial co-operation, and even when deprived of these authorities it retains sufficient strength through tradition to preserve a sense of common responsibility. In modern life, however, as the rigidity of the patriarchal family gives way, we find two new types of family life, 'the stable family,' not disintegrated by changing conditions, and the 'unstable family,' which becomes a mere succession of disconnected individuals. "Only in connection with the latter type do such problems as old-age pensions arise." For the stable family a new bond of unity is found in the fact that 'economic cooperation' has largely replaced 'industrial cooperation'; that is to say, instead of working together as formerly at the same occupation, individual members of a family can now engage in different occupations and contribute their earnings to support a common household.

Is there in the modern family anything to correspond to the tradition which arises in connection with the possession of land? Mrs. Bosanquet, observing British conditions again, replies without hesitation that such an interest does exist in the work in which the family is engaged; "when ever we find an industry of any degree of specialization, there we find, to a greater or less extent, a continuity of work binding the generations together."

If the bond of family life is strengthened by economic forces the family is itself an economic instrument. It provides the chief motive for work, it determines the transmission of property, it decides the quantity and quality of the population. "Even if the world could carry

on without the family, it could not afford to lose the qualities which would go with it." In the inherited family type lie the roots of sympathy and unity of action. The preservation of family types furnishes individuality and variety of character in the community. "The strength of a nation does not lie in the uniformity of its members, but in the variety of characters which can be brought to work harmoniously within it." "The family is the great storehouse in which the hardly earned treasures of the past, the inheritance of spirit and character from our ancestors, are guarded and preserved for our descendants. And it is the great discipline through which each generation learns anew the lesson of citizenship that no man can live for himself alone."

Mrs. Bosanquet's book lacks the index and summary of chapters which go far toward making Mrs. Parsons's work a useful text-book.

Professor Monroe Smith, of Columbia University, gives a sketch of the earliest form of the family in Japan, of the transition, between the eighth and thirteenth centuries of our era, to new kinship groups and a marriage form borrowed fully developed from China, and, finally, of the effects of Imperial legislation since 1868 and the sweeping reception of west European law.

The present Japanese family represents a compromise between the old Japanese house, or small clan, and the occidental family system. The house remains a religious institution and its head a priest with protective and disciplinary powers, but the property of the group is no longer held entirely by him, and within the house, in the simple family group of man, wife and child, the husband and parents have independent authority.

Marriage and divorce depend upon mutual consent, and entry upon the civil register is the only formality required. There is also marked individualism both in the marriage relation and in property rights. Indeed, the Japanese house appears at present to be held together chiefly by the unifying force of ancestor-worship, while the family group within it is made feeble by a greater facility of divorce than any occidental state concedes.

"It seems probable," says the writer, "that the future development of Japanese society will bring the individual face to face with the national state without important intermediate authority or protection." It may, therefore, exhibit more clearly than does any other advanced group the contrasted claims of the individual and of the state both in the marriage and in the parental relations.

Western sociologists may profitably study the status and education of the child under conditions such as those now prevailing in Japan, where frequent divorce, remarriage and new families are possible. How will the Japanese family answer the requirements suggested above as tests of efficiency? Is it a successful institution for the care of the young? Is it a sufficient safeguard against over-population?

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